

THE SUNDAY SCHOOL.

LESSON XIII, SECOND QUARTER, INTERNATIONAL SERIES, JUNE 27.

A Comprehensive Review of the Quarter's Lessons—Golden Text, Math. xvi, 14—Commentary by the Rev. D. M. Stearns.

LESSON I.—Peter Working Miracles (Acts ix, 33-41). Golden Text, Acts ix, 34. "Jesus Christ maketh thee whole." Luke's concise statement of his gospel as giving an account of all that Jesus began to do and teach in this book follows: "by an account of all that Jesus continued to do and teach, through His apostles, but specially through Peter and Paul. Whether it be either of these, or the prophets of the Old Testament, or our Lord Himself, and whether it be miracles or prophecy, it is all the selfsame Spirit working and dividing to every man severally as He will—that is, as the Spirit will (I Cor. xii, 11, 12). Neither the healing of Aeneas nor the raising of the dead were because of any goodness or power in Peter, but wholly through the Lord Jesus Christ, whom many turned because of these things."

LESSON II.—Conversion of Cornelius (Acts x, 30-44). Golden Text, Acts x, 45. "Whosoever believeth in Him shall receive remission of sins." God in heaven reacheth and regardeth the hearts of all men, and where He sees any one honestly and earnestly living up to the light they have and seeking with all the heart for more He will find a way to reveal Himself to them. In this case He used an angel and sent him to bring to Cornelius one whom He knew would show him the way. Peter preached the life and death and resurrection of Jesus of Nazareth and the forgiveness of sins through Him.

LESSON III.—The Resurrection (I Cor. xv, 12-26). Golden Text, I Cor. xv, 20. "Now is Christ risen from the dead and become the first fruits of them that sleep." The alternate lesson for this day showed us Barnabas and Paul spending a year at Antioch teaching the people. This resurrection lesson undoubtedly sets before us the substance of that which they would teach—namely, that all believers should cleave unto a risen Christ, who is in heaven at God's right hand for us.

LESSON IV.—Peter Delivered From Prison (Acts xii, 5-17). Golden Text, Ps. xlvii, 7. "The angel of the Lord compasseth about them that fear Him, and delivereth them." The great enemy of God and man cannot destroy the work of God, nor the soul that is redeemed by the precious blood of Christ, but he will, if he can, destroy the body of the believer.

LESSON V.—Paul Begins His First Missionary Tour (Acts xiii, 1-13). Golden Text, Acts xiii, 13. "Go ye into all the world and preach the gospel to every creature." The truth set forth in the first lesson in this review is here made very prominent, that all real work for God, whatever or whoever may be the channel, is the work of the Holy Spirit. He calls, separates, fills and sends forth His servants, and Saul to do the Lord's work by preaching the word of God. The Spirit moves, the word is spoken, and the work is done. "Be filled with the Spirit" (Eph. v, 18).

LESSON VI.—Paul Preaching to the Jews (Acts xiii, 13-44). Golden Text, Acts xiii, 44. "The church in Antioch sent Paul and Barnabas away, as always, the death and resurrection of Jesus, and through Him the forgiveness of sins, to the Jew first and also to the gentiles. One has said that the Christianity that does not start with the forgiveness of sins through the blood of Christ is impotent. Beware of it."

LESSON VII.—Paul Preaching to the Gentiles (Acts xiii, 44-52). Golden Text, Acts xiii, 47. "I have found that there be a multitude of the gentiles." From Antioch to Iconium, then to Lystra and Derbe, Paul and Barnabas went on preaching the same gospel everywhere, and the churches were everywhere.

LESSON VIII.—The Conference at Jerusalem (Acts xv, 1-29). Golden Text, Acts xv, 11. "Through the grace of the Lord Jesus Christ, we shall be saved, even as they." The devil hates God's way of peace by the blood of Christ alone, and will either suggest some other way with out the blood, or he will suggest a new theology, or something in addition to the blood and the free grace of God, like those false teachers from Judea, and many among us who, while they profess to trust in Christ, think they must do their part or they cannot be saved, and thus they despise the grace of God.

LESSON IX.—Christ's Death Leads to Good Works (Jas. ii, 14-26). Golden Text, Jas. ii, 14. "I will show thee my faith by my works." The last verse of this lesson makes it plain that James was speaking of Paul upon righteousness imputed to us apart from any works of ours, and such passages as Jas. ii, 14, 15, 16, 17, 18, show Paul to be as clear as James upon the necessity of works as an evidence to men of our salvation. We are saved, not by our works, but by the work alone, in order that, as saved people, we may serve the living and true God while we wait for His Son from heaven (I Thess. i, 9, 10).

LESSON X.—Signs of the Tongue (Jas. iii, 1-18). Golden Text, Jas. iii, 1. "Keep thy tongue from evil, and thy lips from speaking guile." Not only words, but words must indicate that we have been born of God and have become new creatures in Christ Jesus. If the heart is right and filled with the word of God, then the lips will speak right things, for out of the abundance of the heart the mouth speaketh (Prov. xiv, 16; Math. xii, 34, 35).

LESSON XI.—Paul's Advice to Timothy (I Tim. i, 17, 18, 19). Golden Text, I Tim. i, 17. "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." To know the Scriptures from childhood is the greatest blessing a child can have, and the mothers and grandmothers who, like Eunice and Lois, train the children will have greatly aided not only to their own but to others' eternal joy. As to being furnished for all good works, our lesson states that the Scriptures alone—of course in the power of the Spirit (John vi, 63)—are sufficient to thoroughly furnish any one.

LESSON XII.—Personal Responsibility (Rom. xvi, 1-12). Golden Text, Rom. xvi, 12. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." Not only works, and words, as previously stated, but even our eating and drinking should prove to others the reality of our new life. Self in every form is to be renounced, and Christ have full control. "Let Him and not unto self" must be our thought, remembering that all believers must stand before His judgment seat, and every one of us give account of himself to God.

LESSON XIII.—The Will to Labor. What men want is not talent; it is purpose—in other words, not the power to achieve, but the will to labor.—Churchman.

South American Endeavor. The flourishing Presbyterian missions in Brazil are to be divided into a northern and a southern mission. Ecuador has been called "the love-land of all the republics of South America." It is at the same time the most needy from a Christian standpoint.

The young lady who is president of the Christian Endeavor society in the Union church of Santiago, Chile, raised last year, almost alone, \$1,000, in Chile money, for the cause of Christ.

In the little mining town in Chile named Chancayillo the Spanish converts have organized a Christian Endeavor society.

W. H. Ross, of Madisonville, was out here Sunday.

There is talk of another ice-cream saloon in town.

Mr. Cassie Williams is on the sick list. Rosie Bassett will play Shakespeare next week.

Prof. Johnson, of Madisonville was out Monday night.

If you boys can't play ball any better than you did at Hopewell, I say stop and get in shape so you can play.

THE CHURCH AND CONGREGATION.

CHRISTIAN ENDEAVOR.

Topic For the Week Beginning June 27. Comment by Rev. S. H. Doyle.

Topic—How to get patience and why.—Jan. 7, 20.

Among many other duties to which James exhorts us in this eminently practical epistle is the Christian grace of patience.

The reason for patience lies mainly in the fact that patience is absolutely necessary to the Christian life. We are in a world of tribulations, of persecutions, of doubts, perplexities and of uncertainties. Under many conditions in life the only thing possible for us to do is to patiently wait the will of God.

This grace of patience is very much needed in this day. Its importance is underrated. Too many methods of life tend to produce physical conditions that result in impatience and irritability of disposition and character. It is a serious defect in the Christian's character. If any one should be expected to be patient and submissive under the trials of life it should be the Christian, and if he is not, no matter if his impatience is produced by physical ailment, it is detrimental to his religion.

Patience should be constantly and carefully cultivated. Some ways of cultivating patience are mentioned by the apostle.

1. Patience may be cultivated by remembering the second coming of Christ. The certainty of Christ's second coming should assist us in being patient, in enduring the greatest hardships and difficulties without murmur and complaint.

2. Because the assurance of this fact proves that these things which tend to produce impatience and complaint will some time have an end. We can endure a great deal when we know that it will not last forever.

3. The example of the husbandman should teach us patience. He sows his seed and then has to wait for months until the sunshine and the rain bring forth his crops. If he can wait so patiently for the results of physical toil and labor, cannot we endure for spiritual blessings?

4. The example of others should stimulate us to be patient. The prophets of God suffered much for His cause. They were persecuted and scourged and stoned and sawn asunder and were slain with the sword, yet they patiently endured. Job is particularly referred to as one who exercised unusual patience, yet he was not without his reward. Christ himself by example teaches us to be patient. He endured every trial and hardship and at last was led forth to death, and yet "as a lamb before the shearer he was dumb, so he opened not his mouth."

5. God punishes impatience. It implies mistrust in Him. If we murmur, we will be condemned. "Behold the Judge standeth at the door." Impatience is a grievous sin, as it implies mistrust of God Himself.

Bible Readings.—Math. xviii, 23-35; Luke viii, 15; xii, 19; Rom. v, 1-5; viii, 24, 25; xv, 4, 5; Col. i, 9-11; I Thess. i, 1-4; II Thess. i, 3, 4; I Tim. i, 10; II Tim. ii, 3; Heb. x, 35-39; xii, 1, 2; Jas. i, 3, 4; v, 7-11; I Pet. i, 5-9.

Endeavor Forever. Yesterday a friend took an opal and pressed it in his palm and held it there for a few moments, and then took it out and showed it to me, and it was all flashing with light and with color from the heart of it. So God takes you and me, poor stones with no light or life in us, and He holds us in His palm, and He presses us to His heart and then takes us, as it were, away from Him for the moment, and out from us those flash of patience and courage and hope and love, which His heart and His warmth have put into us. They will die and be forgotten, but the great heart that holds and the great heart that presses and the great soul that inspires will not die and will not be forgotten. The grain withereth and the flower fade, but the word of our God endureth forever.—Lynn Abbott, D. D.

Read the Bible. The mind of God is to be learned from the word of God. If we would have another source to be poured in at the top before it can work. So with the mind sometimes. The reading of a good book helps it into running order.—Episcopal Recorder.

The Reading of a Good Book. A pump may be connected with a very deep well of very good water, and yet need a pitcher of water to be brought up from another source to be poured in at the top before it can work. So with the mind sometimes. The reading of a good book helps it into running order.—Episcopal Recorder.

Trusting God. To learn to have things with God, and to do one's work as if God could be trusted is to gain the repose and full heartedness which permit one to pour out his whole strength without anxiety, worry or distraction.—Outlook.

The Will to Labor. What men want is not talent; it is purpose—in other words, not the power to achieve, but the will to labor.—Churchman.

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Church Directory.

CATHOLIC CHURCH OF THE IMMACULATE CONCEPTION.

First Mass, 7:30 a. m.; second Mass and sermon, 9:30 a. m. Holy Communion service following at 10:30 a. m. every Sunday. A. M. Coonan, pastor.

CHRISTIAN CHURCH. Sunday-school every Sunday morning from 9:30 to 10:30. Communion service following at 10:30. Prayer meeting every Wednesday evening. Rev. C. F. and Miss D. S. Edwards, Pastors.

MISSIONARY BAPTIST CHURCH. Services second Saturday evening and Sunday each month. Prayer meeting Monday night Sunday-school at 9:30 a. m. D. S. Edwards, Pastor.

M. E. CHURCH. Services first Sunday each month morning and night. Prayer meeting every Wednesday night. Sunday school at 9:30 a. m. C. C. Hall, Pastor.

M. E. CHURCH, SOUTH. Services every fourth Sunday morning at 8 a. m. by Rev. C. F. Cherry Pastor. Prayer meeting every Friday night.

Y. P. S. CHRISTIAN ENDEAVOR. Prayer meeting every Sunday evening at 8:30. At Assembly Hall.

GENERAL BAPTIST CHURCH. Preaching on the Third Sunday night and Sunday of each month. Prayer meeting every Tuesday evening. L. B. Haskins, Pastor.

RELIGIOUS NOTES. Mr. Frank D. Nash will lead the Christian Endeavorers' services next Sunday evening.

The temperance services by the Christian Endeavorers Sunday evening were particularly attractive. Mrs. Myers led. The peroration on temperance delivered by Mr. W. C. McLeod was especially happy.

The ladies of the W. C. T. U. are requested to meet at Mrs. Long's this evening.

Rev. Mrs. Monas preached at the General Baptist church Sunday evening.

Rev. R. V. Omer filled his appointment at the Christian church Sunday, and will also preach next Sunday.

Faith. I cannot tell how the lilacs From their beds creep up so far. I can only pluck them gently And think how far they are. I do not know how the planets Swing out into space so free, But I know that One controls them, And that is enough for me.

I know not whence comes music From the neighbor's swelling throat, But I feel the heavenly sweetness That dwells in every note. I know not how His angels sing, Nor solve each mystery, But all that He sends is righteous, And that is solace to me.

I know that the flowers nod wither And the stars be dimmed some day. The song will sink into silence And all things pass away. But I also know of a Saviour, Whose face I shall some time see. He waits with a love eternal, And that is enough for me. —Philadelphia Ledger.

Not as a Matter of Course. Goodness doesn't come as a matter of course with good surroundings, and badness doesn't go as a matter of course with the same surroundings. Adam didn't do as well in Eden as Daniel did in Babylon, and when you and I hear it said that good and bad are a simple matter of environment we know better, whether the man who says so does or not. A man is liable to give himself up to sinful thoughts and to plan evil doing as he sits at the communion table or in the prayer meeting, and a missionary doesn't always go wrong when he has only heathen or cannibals around him. More depends on what is within a man than what is round about him, for his welding or his hiding.—American Friend.

Message of Christ. When man received the message of Christ, he heard a voice telling him to go forward and accomplish his spiritual conquest. He received an impulse which could not be lost. It seems to me that the early teachers were every trying to tell us of something which they could not comprehend, nor can we. But as we look back over the advances made in the march of life it does not appear difficult to believe that this higher life which entered the world in Christ will persevere until all kingdoms are His and all things are subjected to peaceful and holy rule.—Universalist.

The Hope of Heaven. We must not be so full of the hope of heaven that we cannot do our work on earth. We must not be so lost in the work of earth that we shall not be inspired by the hope of heaven.—Phillips Brooks.

Endeavor Notes. India has seen many a stirring campaign, but none so glorious as that recently completed by Dr. Clark and his Christian Endeavor allies, and none so rich in promise for the future of that great empire.

The Truth legion is growing rapidly. Ought you not to become a legionary? Scotland, when last heard from, reported 418 Christian Endeavor societies. Do you enjoy your society? If not, it is probably because you do not put energy into it. Energy and joy—there is something more than coincidence in the similarity of those words.

Rate ruin. The spirit has diversities of workings. A hint, prayer meeting committee. Any one wearing a Christian Endeavor badge can enter a Kentucky prison and be sure of every courtesy from even the most hardened criminal.

Our church. We should accustom ourselves to say "our church." The services are our services. It is our duty to be present and welcome the stranger. It is our duty to encourage the pastor by our presence and response and prayer. It is our duty to attend and maintain the social and devotional meetings.—Rev. George R. Leavitt.

In medicine the best only is good enough. The best gives the quickest and longest relief without leaving any evil after effects. Dr. Bell's Peppermint Cure is mild, it does not rack your bones and shock your nerves. Take it and see the results—cills and malaria disappear as snow before the sunshine of spring. The after effects are sound, rich, red blood, good flesh and no more chills. For sale by St. Bernard Drug Store, Earlington, Geo. King, St. Charles.

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A FARMER'S VIEW.

Interview with Assistant Secretary of the Agriculture, Brigham.

FORMER MASTER OF NATIONAL GRANGE.

Upon Questions of Great Interest to the Farmers Everywhere.

Special correspondence.

Washington, June 22, 1897.—No man in public life is nearer to the American farmer to-day than Hon. J. H. Brigham, Assistant Secretary of Agriculture, whose valuable service as Master of the National Grange has brought him in close touch with that great class of citizens. His views upon conditions and prospects are interesting to all, but especially so to that body of men and women to whose interests he has devoted so much time and thought.

Talking with your correspondent yesterday about the progress of the work being done by the Republicans here, he said:

"The Administration has been earnestly advocating the early passage of a measure that will correct the evil results of the Wilson low-tariff free-trade material law—a measure which is expected to give adequate protection to the agricultural interests and with a tendency to remove the present existing depression. There has been less delay than in any previous legislation of the kind. The wool-growers and wool-buyers are waiting with some impatience the passage of the bill regulating the duties upon imported wool and woolsens. Wool is now ready for market, and this suspense is very detrimental to both seller and buyer, as they do not know just what rates of duty will be fixed. The farmers are very earnest in demanding adequate protection on all farm commodities grown here in competition with similar products grown abroad and sometimes imported into this country, and the Administration is fully committed to this policy of giving ample protection to agricultural products."

"What do you think about the revision of the tariff schedules in the Senate?"

"The new tariff bill as it passed, the House is believed to be more in the interests of agriculture than the bill as amended in the Senate Committee. Now that the measure is under discussion in the Senate there is good reason to believe that it will be properly amended before it becomes a law. It is very cheering to note the breaking up of partisan lines on this question. The old tariff for-revenue-only slogan, so long relied upon by the leaders of one of the great political parties, has largely lost its influence, and the representatives of agricultural districts, without fear of the old-time leaders, do not hesitate to support measures calculated to give some portion of the protective system to their constituents. I believe that no party which advocates free raw material and protected manufactured goods can ever again secure a strong following among the agricultural classes."

"What do you say, Mr. Brigham, in regard to the delay in the return of prosperity?"

"It is hardly fair to expect benefits from a protective system before the law has been enacted.

Earlington.

Earlington is the coal mining metropolis of the Western Kentucky coal fields. More miners are employed in Hopkins county than in any other county in the State. The miners of Earlington and the majority of the miners in Hopkins county make better wages than any others in the Western Kentucky District. These see no reason for any great complaint, and notwithstanding the mild winter just past, they are comparatively prosperous and happy.

The product of the commercial coal mines of Hopkins county, shipped during 1896, was about one-fourth of the total output of the State, and the sale of this product brought into the county more than \$500,000 in cash, the bulk of which was paid to the miners.

As one evidence of the favorable conditions of the majority of coal miners in Hopkins County we desire to state that one company, operating here and elsewhere in this county, which employs from 800 to 1000 men has had no strike in 21 years.

Earlington, the coal mining metropolis of the western field is a peaceful, sober, law-abiding town of over 2,500 inhabitants. It has free public schools for nine months in the year, both white and colored, a Catholic parochial school, numerous churches, two public libraries and reading rooms—one for the white and one for the colored people—a beautiful park on the banks of a splendid artificial lake of 100 acres, well stocked with fish and supplied with pleasure boats. The Hopkins county miner is generally prosperous and happy.

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